

The myracles of our lady.



There begynneth the myracles of the glorious byrgyn
and mother of god our blessed Lady saynt Mary.

In fraunce somtyme there was a noble man and
a ryche / the whiche loued and worshyped well
god and holy churche / and specyally our blessed
lady saynt mary. This man had a yonge man
to his sone whome he taught well to loue our
lady / and bad that he shulde saye dayly to her worshyp
fifty tymes the angels salutacyon / that is the Aue ma-
ria. &c. Sothly by processe of tyme after ward by þe wyll
and consent of his father / this yonge man was made a
monke in the monastery of saynt Gyles. And there he ly-
ued synserely and deuoutly in full great penaunce. And
on a tyme his father sente to hym that he shulde come
home to his place / & brynge his mayster with hym for
his recreacyon. He had also in his maner that he dwel-
led in a fayre chapell buylded in the worshyp of our bles-
sed lady / into the whiche his sone came whan he had le-
ser / and there deuoutly as he vsed alway to do / sayd fyt-
ty tymes his Aue maria. And after warde whā he had
sayd theym / the blessed byrgyn Mary appered to hym
vysibly in a whyte garment that lacked bothe sleues &
lappes. Than this moke merueyled and sayd to her. O
most swete lady why haue your vpper clothynge no sle-
ues ne lappes. Than she sayd. This clothe thou hast gy-
uen me and it betokeneth the. i. Aue maryes that thou
sayst dayly to me. Therfore it is ryght behouefull to the
that fro heng forth thou saye thyres fifty tymes Aue
maria. And after euery. x. Aue maria / putte to theym a
Pater noster. And the fyrste. i. saye in remembraunce &
worshyppe of that Joye that I hadde whan the aun-

gell Gabryell grette me / and sayd I sholde concyue the
sone of god / y^e whiche sholde redeme mankynde. The se-
conde. I. thou shalte saye in remembraunce and woꝛshyp
of that grete Joye that I hadde whan that I brought
forth in to this worlde god and man. The thyrde fyfth
thou shalte saye in remembraunce and woꝛshyppe of
myn assumpcyon whan I was exalted and crowned
quene of heuen / where my dere sone regneth euerlastyn-
gly. Sothely it was than saterdaye whan these thyn-
ge were done / and she sayd to hym. The nexte sater-
daye I wyll come hyder to the agayne / and than some
tydynge I shall shewe the / wherof thou shalte gretes-
ly Joye. And whan she had tolde and sayd this to hym
she banyshted awaye from hyr / truely this forsayd mon-
ke continued in his deuocyon / and sayd euery daye Aue
maria after the forme that oure lady taughte hym.
Than the nexte saterdaye folowynge our lady appered
to the same monke agayne as she sayd before in the for-
sayd chappell full semely arrayed in fayre clothynge and
sayd to hym. Loo this clothynge thou haste gyuen me
this weke that hath bothe sleues and lappes. Therfore
gramercy / and well I shall rewarde the bothe here in
this lyfe / and in tyme to come. And now go home vnto
thy monasterye / for whan thou comest hyder thou
shalte be cholsen abbote. And whan thou arte abbote / te-
che thy couente to saye my sawter / as I haue tolde the.
And preche it all ouer too the people too do the same /
that well it may be vnto theym all bothe in lyfe and in
dethe. Seuen yere thou shalte lyue to preche and teche
the people that they may exercyse & ble to saye my saw-
ter. And at the seuenth yeres ende thou shalte dye and
come to me. Also knowe thou for certayne that many

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the whiche sholde haue perysshed and be loste / shall be
saued by my saviour saynge. And whan she hadde this
sayd she assended vp to heuen / & anon after this mon-
ke was made abbot. And than he taught his bretheren
and the people there how they sholde saye oure ladyes
saviour. And also by the space of that seven yere he pre-
ched dyligently to all folke / to kepe and vse that same for-
me and saynge / as he was warned befoze of our blessyd
lady. And whan this was done he blyssydly dyed and
wente to heuen.✥

How a chylde spake with an ymage of our lord
and ete with hym.

A Certayne abbot there was vpon a tyme the whi-
che had many woorthypfull mennes sones dwel-
lynge with hym to be noztured and brought vp in his
abbaye / amonge þe whiche chylde one specyally he lo-
ued / whome oftentymes synghulerly he desyred and wol-
de haue with hym / and specyally enforme and teche hym
to beware of vyces and to kepe hym fro synne / and to vse
hym to vertue & good lyuynge. Sothely the chylde toke
good hede to the abbottes techynge / and after his wo-
des Innocently lyued / and euery daye at a certayne
houre he toke his dyner / and wente in to the chyche to
the aulter of oure blessyd lady. And there whan he had
sayd our lady saviour / toke and ete his dyner that he had
brought with hym / and this he vled to do oftentymes
Sothely on a tyme he made hym redy to ete there as he
was wonte to do / and the ymage of the chylde Ihesu
came downe frome his moders lappe & satte with hym
Wekely they loued togyder / as etynge togyder / and spe-

kynges togyder & also many swete wordes were betwixt
them. And what someuer Jesu taughte the chylde / he
promysed to do. And in this same wyse they dyde often
tymes togyder. ¶ Sothely on a daye whā he came fro-
me suche a swete brekefaste it happened he mette with
the abbot there as he dwelled with all / whiche asked
hym where he hadde be so longe / and the chylde answe-
red and sayde that he hadde ben with his good felowe.
¶ Than y abbot asked of hym. Who is that good felowe?
He sayd agayne / come on with me & I shall shewe hym
to the. And he brought the abbot to the churche & shew-
ed to hym the ymage of the chylde Jesu / in the lappe of
the ymage of our blessed lady. Truly than sayd y abbot /
the felawshyp of hym is good. God defend that any mā
shulde forbyd the this felawshyppe / therfore be true to
hym and loue hym well. Truly the abbot thought that
on y morowe he wolde wayte y houre whā this chylde
after his custome he wolde come to the same place / lest
by fortune he had fayned / or made a lye / as chyl dren vse
to do. And on the morowe the chylde came as he vsed to
do to the same place whā he hadde sayd our ladyes saw-
ter / he put his brede on his cappe and sayd to the ymage
of the chylde Jesu / come hyder good felowe and lette vs
ete our dyner togyder. ¶ Than the ymage sayd to hym / I
wyll no more dyne with the / for thou haste tolde y abbot
of me / & thou haste shewed to hym y secretes that were
bytweene the and me. ¶ Thā the chylde answered to hym
agayne and sayd. The abbot asked me where I hadde
be. And I wote not what I shulde haue sayd other wy-
se / but I shulde haue lyed. And often thou haste taught
me that I shulde not lye in no wyse. ¶ Thanne sayde the
ymage agayne. I wyll not come to the but thou wyll

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another tyme come to me & dyne With me. Ryght gladly sayd the chylde I Wyll come to the and dyne With the. What day that euer it please the / & than anone þ ymage came doWne vnto the chylde. Sothely the abbot afoze sayd stode in a secret place and behelde the ymage of our lord Jesu Chryst / and the chylde and herde theyr wordes. And for ioy greatly he began to wepe. And so styllly wente his way. And after they hadde eten and spokē togyder / the chylde wente thens home. The abbot mette With hym anone / and swetely spekyng to hym / clypped hym in his armes / & sayde. My swete sone Where hast thou be so longe. And the chylde sayde. For the loue of god father aske me no more. For the other tyme that I tolde you my felowe was veray wroth. And somoche he was dyspleased that he wolde not come to me tyll I promysed hym that I wolde come and dyne With hym another tyme. Than sayde the abbot to the chylde. As therfore sone thou must come to his dyner. And þ chylde sayd yes father and that algate. Than sayde the abbot. And thou wylt do any thēge for me or for my loue / pray thy felowe that I maye come also With þ to that dyner. Gladly syr sayd the chylde / and entyrelly With my herte I Wyll speke for you / and I Wyll do also asmoche as I may. And on the morowe this chylde came agayne after his custome to the same place where the ymage of oure blessed lady was. And the abbot pryuely folowed after / and stode in a secreete place as he dyd afoze / þ chylde knowyng no thyng therof. Than the blessed ymage of our sauour and lord Jesu Chryst came doWne vnto the chylde. And moche ioye and melody they hadde bytwene them. Than the lytell chylde sayde to oure lord Jesu Chryste. Now good felowe here my tale that I

Wyll tell the / yester day my lord the abbot asked of me
as he mette with me where I had ben so longe / and I
telde hym all togyder / and how I must dyne with you /
and whan he herde me saye this / he wepte sore & pray-
ed me hertely that I shulde pray to you for hym that he
myght also come with me to that dyner / wherfore good
felowe and most byloued now I praye you graunte me
this. Than our lord Iesu chryst sayd to the chylde. The
abbot is not redy to come vnto that dyner. But saye to
hym that he make hym redy as soone as he can to come
to me on chrystmas daye / the whiche was than nyghe
at hande. Than the abbot that stode by in a secreete place
herynge this / for ioye and gladnes he wepte / and prynci-
pally went awaye agayne. And afterwarde y chylde came
to hym / and tolde hym that he had spedde of his pety-
cyon / and therfore the abbot greatly thanked hym. Soth-
ly whan chrystmas daye came the abbot made a feest to
all his bretheren / and songe that same daye y hye masse
and serued also his gastes in his owne propre persone.
Than came the foresayde chylde to the abbot / and sayde
vnto hym styllly in his ere. Syr it is tyme that we go to
the ioyfull and delectable dyner / the whiche is prepared
of oure mayster and sauoure oure lord Iesu Chryste /
for it is greatly to be doubted that my felowe oure lord
Iesu chryst shalbe wrothe. Than sayde the same abbot
to the chylde. Thou sayst well my sone. And I wolde
not that youre felowe shulde be wrothe for nothyng.
Than the foresayd abbot gladly comforted his gastes &
he prayed them all to be mery & sayde. This same chyl-
de and I be called to another feest. And now it is tyme
that we goo / wherfore I commende you vnto oure lor-
de Iesu chryste / the whiche graunte you for his great

mercy to come to the same feest. Truly þ forsayde chylde
that same day wolde ete no thyng / for he wolde come
fastynge to his good felowe our lord Jesu Chryst. And
Whan the abbot and the forsayde chylde were come to þ
same place they passed bothe togyder / & yelded vp theyr
soules to god.

Of a wycked kynge that was tourned at the laste / &
became a mōke and by the glorvous byrgyn mary was
delyuered fro the power of the deuyll.

Here was a certayne kynge full of cruell and
wycked in all his kīgdome and power. And
Whan he had thus longe contynued. He selte
and vnderstode at the last his lyfe drawynge
to an ende. And on a daye this kynge called for certayne
bysshoppes and abbottes and other of his frendes as he
shulde seche helpe & counsaile of the. And as they were
come togyder he sayd / I se and vnderstande my lordes &
frendes that I shall not longe lyue / wherfore I desyre
you to gyue me holsome counsell what I myghte do for
the helthe of my soule. For I knowe well that wycked-
ly I haue lyued hytherto / and I shalbe dampned in hell
And therfore what may I now do. Than they sayd / yf
ye wyll haue forgyuenesse of your synnes / & desyre to be
saued we aduise you that ye leue your kīngdome / & let
your heed be shaued / and take on you the habyte and clo-
thyng of a monke / for this onely remayneth for hope of
yours saluacyon / and many by this haue be saued / ther-
fore do this that ye may be saued. Than the kynge with-
out any longer taryenge by the consent of them all was
receyued of a certayne abbot into his monastery / the

Whiche abbay was of our lady saynt Mary & there he
was made a monke. Sothely soone after he was smy-
ten with a greuous axes / & began to drawe faste out of
this worlde. And anone came to hym wycked spyrytes
and fendes to face hym. Truly than came thyder an an-
gell of god and sayde to them / Wherfore come ye hyder.
Than they sayde. For this kynge is oures. The angell
sayd agayne / take your kynge & go your way. I knowe
hym not for a kynge but for a monke. Sothly sythen he
became the blessed vyrgyn Maryes mōke / she hath gotten
of her sone forgyuenesse of all his synnes / and than
haue euerlastynge lyfe and Joye in heuen. And therfo-
re what thēge haue ye to do with hym. Knowe ye not
that as in baptysme all synnes be forgyuen / and euer-
lastynge lyfe is graunted. So the great mercy and pyte
of our lord Jesu chryst dothe awaye mannes synnes &
taketh on hym the ordre of a monke and kepeth it. Ther-
fore of some it is called a seconde baptym. And how be it
that this foresayde kynge synned moche / yet at the laste
he sore repented hym / and with his wepyng wasshed
awaye his synnes. And moreover he was a monke of y
moste glorious vyrgyn and mother of god saynt Mary
the whiche hath gotten of her sone for hym y remys-
sion of his synnes / and euerlastynge lyfe in the blyss of he-
uen. And also she hath sente me hyther to brynge his
soule before god. And whan the angell hadde sayde this
he toke with hym the soule with great ioye and melo-
dy / and went his way. Truly than these wycked spyry-
tes and mynystres of the deuyll with a full grete & hor-
ryble crye vanysshed awaye as the smoke dothe fro the
fyre not knowynge the great mercy and the great good-
nes of our blessed lord Jesu Chryst and the goodnesse

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of the glorious byrgyn his mother / to Whome be now
and euermore worshyp and ioye. Amen.

How a knyght was deliuered out of pryson by oure
lady / bycause he eschewed to synne with a woman that
was called Mary.

A Certayne knyght was taken of his enemyes /
to Whome came a woman bycause he shulde
synne with her / and when he consented so to
do / he demaunded what was her name. She
answered and sayd. I am named Mary. Than sayd he /
for y reuerence of the holy name Mary / I wyl not synne
with the. Than the blessed byrgyn and mother of pytyle
punge this without any taryenge opened the pryson that
this knyght was in / and deliuered hym from the capti-
uete and daunger that he was in.

Of another knyght also y whiche fell into auoutry.

Also another knyght on a tyme fel into aduoutry
with his lordes wyfe. Neuertheles he had gre-
te deuocyon to our blessed lady saynt Mary / and euery
daye by a hole yere he bled for to say thys ffty tymes
Aue maria. &c. to the worshyp of our blessed lady. Soth-
ly it happened on a tyme as he was aslepe / he dyd se as
he thought oure blessed lady bynge to hym fayre mylke
in a foule cuppe and stered hym hym to ete of it. And thā
he sayde that he loued mylke aboue all other metes / but
of that mylke he sayde he myght not ete / bycause of the
foule and vnclene vessel that it was in. Than oure lady
sayde to hym agayne. And so do I loue the salutacyon y.

thou sayst to me dayly. And bycause thy herte is bñcle-
ne. I lothe it of thy mouth. But be clesed of it and thou
shalt be rewarded.

Of a knyght that was delyuered from
pylson by our lady.



Another knyght also vpon a tyme was put
in a full myghty towe / and whan he coude
not be delyuered by prayer neyther by mo-
nye. He prayed deuoutely to our blessed lady
þ she wolde vouchesaufe to delyuer hym. Thā
our blessed lady whose mercy and pyte is infynyte her-
de his deuoute prayer and lyghtned the pylson and lo-
sed his gyues / and opened the doore / and soo delyuered
hym without any knowlege of the keepers / and walked
with hym in the nyght a dayes iourney. And so escaped
the daunger of his enemyes.

How our lady restored a knyghtes wyfe to her lyfe.

A Certayne knyght there was that moche loued
our blessed lady / the whiche customably bled to
ryse out of his bedde at mydnyghte to go to his chapel /
his wyfe nothyng knowēge whither that he went / &
there in the same chapell he bled to saye euery nyght in
the worshyppe of our lady fyfty tymes Aue maria. So-
thely it happened on a tyme as this lady sat at her sou-
per with her husbāde the knyght thynkyng þ he was
full fayre & goodly / sayde to hym. Syr is there any wo-
man that ye loue more than me. Than sayde he to her /
for certayne ma dame there is no woman that I loue
somoche as you saue one. Than she was full sozry for

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this worde that he sayd saue one / & thought in herselfe
that the nexte tyme that he rose out of his bedde fro her
as he was wonte to do / she shulde see herselfe that soo
he myght be slayne for her dethe . And whan she hadde
thought this / the nexte nyght folowynge this knyghte
her busbande rose at mydnyght as he vsed to do & went
into his chapell / and sayd in the worshyppe of oure lady
fyfty tymes . Ave maria . &c . The meane whyle his lady
toke his knyfe and vytte her owne bely and slewe her-
selfe / for she had wende that he hadde gone that tyme to
some other woman . And whan she hadde slayne herselfe
there was founde in her bely two yonge babyes deedly
enge in theyr blode . Truly than whan this knyght had
sayde his prayers befoze the ymage of oure blessed lady
in his chapell he came into his chambze to his bedde / &
there he foude his wyfe deed & all bloody / and two yonge
babyes by her and deed also . Than this knyght full sore
aferde of this horryble syght and greatly dredde lest his
wyues kynne wolde therfore pursue hym to the dethe /
and therfore anone he returned agayne vnto his chapell
and prayed deuoutely vnto oure blessed lady saynt mary
for helpe / and sayd vnto her as many salutacyons as he
dyd befoze . And than he fell a slepe / vnto whome came
our blessed lady and sayde / by that thou hast come hyder
and worshypped me deuoutely / therfore go to thy cham-
bze and there thou shalte fynde mater of conforste & ioye .
And whan she had this sayde to hym / anone she vany-
shed awaye . Than this knyght came vnto his chambze
and founde his wyfe hole and aloue / and two goodly &
fayze babyes soukynge her pappes . And than he sayde
thus vnto her . O my good lady be ye aloue / she sayde
yes sy / and blessed be you / for by youre prayers I am

saued whan I was dampned bycause I deuoted my selfe
that ye myght be kylled also for me. And therfore that
moost fayrest lady saynt mary euermore loke that ye loue
her more than me. And so he dyd/ and bothe they ended
theyr lyues blessedly togyder.

How a knyght fell to pouerte/ and by the deuyll was
made ryche/ & by the merytes of his wyfe was by oure
lady restored agayne to good and vertuous luyunge.

On a tyme a worshipfull knyght fell vnto great po
uerie by an vndysceete lyberalnesse that he vsed
to gyue his goodes awayne. And this knyght had a full
honest woman vnto his wyfe/ the whiche serued oure
lady full deuoutely. And vpon a tyme there was a so-
lempne feest of the yere nye/ as it myght be chrystmas or
ester/ in the whiche this knyght vsed afore to gyue lar-
ge gyftes/ and whan he sawe he had not to gyue at that
tyme as he was wonte to do full greatly he was confou-
ded & ashamed in hymselfe. Wherfore tyll that solemne
tyme were past he wente to wyldernesse to sorowe his
myffortune and to eschewe his shame. And anone came
to hym a sterne and a gastfull man on horsbacke syttēge
that asked hym why he was so heuy. Than this knyght
tolde hym all thyng as it was. Than the other sayd to
hym. And thou wylte do a lytell thyng for me / & shalte
haue moche more rychesse than euer thou haddest before
I promyse & sayd the knyght I wyll do what someuer
thou byddest me / soo that thou wylte fulfull in dede all
those thynges that thou sayst. Than sayde he to hym/
go to thy house/ and in suche a place thou shalte fynde a
great hepe of golde and syluer & ryche precyous stones

And this thou shalt do for me. At suche a daye brynge
hyther thy wyfe with the. Than vnder this promyse
this knyght returned home agayne / & in the same place
where it was sayd to hym he founde great quantyte of
golde and syluer and pcecyous stones. Than anone he
bought hym places / he gaue gyftes / and quytte out his
pledges / & gate hym seruauntes / & whan the day was
nye comen to fulfyll his promyse / he called his wyfe to
hym and sayd. Take your horse / for ye muste go a good
way hens. Than she fered not knowynge what he men-
te / but she durst not saye hym naye / and deuoutely com-
mytted her to oure dere lady / & so rode after her husbāde
Sothely as they rode streyght forth / they foude a cha-
pell in theyr waye / and his lady lyghted do wone of her
horse and wente into the chapell / the knyght her husbā-
de bydynge her without / and as she prayed deuoutely
to oure lady / sodenly she fell aslepe. Than anone the glo-
ryous byrgyn Mary came out of the chapell in raymēt
and shappe lyke the knyghtes wyfe in all thynges and
lyghted vpon her horse / she abydynge styll in þe same cha-
pell. This knyghte knewe not but she that came out of
þe chapell had ben his wyfe / & so went forth on his way.
And whan he was come to þe place that was assygned
to hym / anone the prynce of derkenes the deuyll with
great fyersnes hastened hym to that place. And whan he
was nye it / he began anone to rore and sayd. O þe moste
fallest of men / why hast thou thus illuded and descey-
ued me for so great benefytes that I haue done for the.
I sayde to the that thou shuldest brynge to me thy wyfe /
and thou haste broughte with the the mother of god / I
wolde haue had thy wyfe / and thou haste brought the
holy Mary / and for the great wronges that thy wyfe

dothe to me. I wolde haue be auenged on her. And thou
 hast brought this woman that she myght punyshe me
 and commaunde me to hell. And whā this knyght herde
 this greatly he merueyled / & for drede & wonder myght
 not speke one worde. Than sayd the blessed byrgyn Ma-
 ry. By what boldenesse hast thou presumed wycked spy-
 rite to noye or to trouble my seruaunte the wyfe of this
 man. This shall not be punysched. And nowe with this
 sentence / I bynde the that thou descende downe to hell /
 and here after that thou presume not to noye or dyssease
 any person that to me deuoutely prayeth. Sothely than
 this wycked spyrite with a great crye boyded awaye /
 and the knyght lychted downe and layde hym prostrate
 at our ladyes fete / Whome oure lady blamed / and bade
 hym go agayne to his wyfe that was in the chapell yet
 on slepe / and that he shulde caste awaye all the ryche-
 esse that he had of the deuyll. Than he came agayne to his
 wyfe as he founde her slepyng & waked her vp / & tolde
 her all thynge lyke as it befell hy. And whan they came
 home they cast awaye all the deuyls rycheesses / and full
 deuoutely they contynued in laude & seruyce of oure bles-
 sed lady saynt Mary / the whiche afterwarde sente to
 them bothe rycheesse and prosperyte.

THow our lady preserved a knyght that he
 was not strangled of the deuyll.



And upon a tyme y deuyll Sathanas was
 aboute the space of thre yeres to lette a cer-
 tayne knyght fro the sayenge of oure blessed
 ladyes salutacyon that is Aue Maria. And
 whan y he coude not brynge his purpose as

boute/ he came bysibly in the forme & lyknesse of a sapyre
ponge man and tolde hym that he knewe all the wayes
that he wente/ & all the flockes of his beestes. And whā
this knyght herde this / he prayed and desyred hym to
abyde and dwell with hym in a castell of great strength
for it is so stronge of it selfe that it is as inuynceble. And
whā that he had ben with hym a foure yere / he coude
neuer make hym to leue the sayenge of the salutacyon of
the glourious byrgyn saynt mary / ꝑ whiche is the Aue
maria. But he dyd mo cursed dedes the tyme that the de
uyll dwelled with hꝑ / than euer he dyd before in his lyfe.
And on a tyme there was an heremyte dwelled by hym
ꝑ whiche bycause of frendeshyppe came to bysyle hym /
whome this knyght with great instaunce desyred to dy
ner / and tolde hym that for any thynge / he muste tary &
for to abyde dyner / & as this heremyte late wꝑ hꝑ knyghte
at meet / he sawe a deuyll seruyng hym / and called the
deuyll / and coniured hym by the passyon of the sone of
god and his blessed mother / to tell hym what he was / &
wherfore he dwelled with this knyght. Than he sayde
I am a deuyll and of the felawshyp of Lucyfer / and I
was sente hyther to deceyue this knyght that ꝑ seest /
and bycause I coude not let hym fro sayenge of the salu
tacyons of the holy byrgyn Mary. I came to dwell wꝑ hꝑ
in this lykenesse & shape / ꝑ I myghte the soner strangle
hym / and also it was graunted me yf he lefte ony daye
euentyde or moornyng the sayenge of the salutacyon of
the blessed Mary than to see hym and to bere with me
his soule into hell. And whā he had sayde this anone
he vanyshed awaye. Sothely than this knyght resto
red all thynge agayne that he hadde taken awaye fully
and chole hym a place in wyldernes to do his penaunce

How our lady taught a monke of the chartre house of colayne how that he shulde please her in prayers and deuoute praysons.

A Certayne monke of the chartre house at Colayne y^e whiche afterwarde was made Pry^{or} oure of y^e same place/ bled to praye cōtynual-ly and deuoutly to god to haue some vnderstandynge what thyng he myght saye or do to the woꝛshyp of our blessed lady/ Where by the myght best please her. And at the laste his prayer was herde. Sothly on a tyme oure lady appered to hym in his cell syttinge and sayde to hym. A longe tyme y^e haste pray- ed to knowe how thou myghtest please me. Say euery daye lyeinge prostrate vpon the one syde fyfey tymes. Aue maria. And well it wyll please me. And well it shal be to the. And whyle she sayd this to hym/ one of his bretherne a monke knocked at his celle doze. Than our blessed lady asked hym who is he. And he tolde her that it is one of his bretherne/ and named hym. Than sayd she vn to hym. Let hym come in for he a specyall frēde of myne. And whan he was come in/ our blessed lady kyssed hym/ and so went out of theyꝝ syght bothe.

Of a monke a sexten/ and how our blessed lady kyssed hym.

In a certayne abbaye there was a monke y^e was sexten full deuoute to oure blessed lady/ and loued her in a clene herte. Sothely he had his bed in y^e churche and bled euery nyght bothe afore matyns and after full longe tyme deuoutely to praye vpon his knees on the

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bare grounde before an ymage of oure lady largely we-
pyng for his synnes & whan he had wepte & sayde his
prayers / thus he wolde saye to the ymage of oure lady.
O blessed lady that arte so fayre in erthe / how incompa-
rable arte thou most fayrest in heuen. Sothely he were
blessed that myght se thy fayrenesse. I wote well that
I am unworthy. But good lady after the vertue of thy
power thou mayst make me worthy. And in this wyse
longe tyme he exercysed hymselfe in murnyng & terryng.
Than at the laste the blessed lady knowyng his desyre
repered to hym in his slepe / hauyng in her hande a booke
wryten with golden letters. And it is semed to the mon-
ke that all the churche was enflammed of fyre. And as
he skyped out of his bedde / he fell before the fete of oure
blessed lady / and he loked in her face that was bryghter
than the sonne. And she opened the booke / in the whiche
was wryten the prophecy of ysaie / of the whiche the
monke greatly ioyed / but moche more he delyted to be-
holde the fayrenesse and the rose coloure of her face / and
sayd. O moste blessed lady saynt Mary / suffre me ones
for to kysse thy fete. Than she smyled and sayde in this
wyse to hym. I wyll not that thy mouth wth the whiche
thou haste so oftentymes lauded me touche my fete / but
thy mouthe shall touche my mouthe / and the clerenes of
my face. Than our lady saynt mary kysed hym / and for
the ioye therof he thought hymselfe rauysed. And whā
this monke remembred well that were dreme / and for
the great gladnesse of his herte / full largely he wepte.
And euer after all the dayes of his lyfe full deuoutely he
serued our blessed lady.

How oure lady appered to monkes that were at ma-

tyng and shewed her sone to theym & sayd: Ecce merces
vestra.

In a certayne great abbay on chrystmas nyght
as the monkes were at matyns/ full myghely
labourynge in theyr dreyne serupce songe de-
uoutely. Te deum laudamus. Our blessed la-
dy saynt Mary shewed herselfe to some of them
the whiche sawe her go by spely thurgh the myddes of
the quere with a goodly company or a great multytude
of angels/ with instrumentes of musyke/ laudynge and
praysynge our lord Iesu Chryste. And she bare in her
handes her swete sone our lord Iesu Chryst/ offerynge
hym to theym and sayde. Ecce merces vestra/ that is to
saye. Lo this is your mede.

How a monke that besply remembred our
lady was receyued of her into heuen.

A certayne yonge mōke there was that loued
oure lady saynt Mary somoche that he wolde
neuer leue her out of his mynde/ and what
thyng that he dyd/ or whyther that he wēt
and in all tymes he wolde haue in mynde &
deuoutely thynke on our blessed lady. And on a tyme it
happd that he fel seke/ to whome came deuyls in y^e lyke
nesse of angels/ the whiche hadde enuy at his clene and
holy lyuynge/ and most bycause he loued our blessed la-
dy somoche. And one of them sayde to hym / I wyll hele
the and thou wylte do after my counseyle. Cruely thou
consumest thy selfe by ouermooche thynkynge on Mary
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Leue this and do by dyscrecyon. There be many blessed men in this monastery that thynke not somoche on her what auayleth it to the yf thou by cause of thyne owne dethe lese thyselfe. Sothely than this foresayde monke hadde knowlege by the grace of almyghty god that they were wycked spyrytes and deuyls/ wherfore he caste holy water amonge them / & than anone all those wycked spyrytes banysched awaye. Than the thyrde daye the glourous byrgyn saynt Mary came to hym with a noble & heuenly felowshyp and sayde / by cause thou haste had me euer in mynde I haue not forgotten the / gyue to me thy soule for it shall dwell with me euerlastyngely / Whan our lady had sayd this / the monke anone yelded by his spyryte / and our lady assended by to heuen berynge with her the monkes soule / and after the thyrde daye this monke appered vnto all his bretheren as they were in the churche at dyuine seruyce and sayde / bretheren thanke ye our blessed lady / & worship her by whome I am saued / and by cause I had her euer more whyle I lyued in mynde / she hath let me in euerlastyng Joyes of heuen / & therfore bretheren be ye myndfull of her that after youre dethe ye may reygne with her / & Whan this was sayd / he banysched awaye.

Of a monke that was in all thynges full scruplable to our lady / blessedly dyed.

Also it is not for to leue out of a monke called Egnesanensi / the whiche wolde neuer leue any thyng vndone that longed vnto the seruyce of our blessed lady. This monke on a tyme was seke / and whan he was full nyghe his dethe / he sawe the glourous byrgyn mary & mother

of god comynge to hym / and full gladde he was to se her
 come to helpe hym / and bowed his hed mekely to her as
 he myght and songe this response. Gaude maria virgo.
 And whan he had songe this response / he yelded vp his
 spyrite at the commaundment of our blessed lady to be
 boze into þe blyss of heuē by the seruyce of angels. Ther-
 fore all chrysten people ought of ryght to be feruente and
 brennyng in her seruyce / and to study how he myghte
 please her / not onely they that ben well and vertuously
 dysposed / but also they þe synners and prone to euyl.
 Sothly she is full benyng & redy to all / and euerychone
 ryght largely to rewarde them with mede that wyll de-
 serue it. ¶ Ryght full men and synners none she doth for-
 sake / or refuse / good men p̄seruyng in grace / and lyf-
 tyng vp synfull men fro wyckednesse / and therfore all
 chrysten people of what degree or meryte that they be of
 shulde specyally take hede vnto her woꝛshyppe and laus-
 de. for who someuer deuoutly contynueth in her seruy-
 ce / withouten doubte he shall come to the ioyes of heuē.

¶ How a mōke woꝛshipped our blessed lady with fyue
 psalmes after fyue letters of her name.

There was a symple monke that was called
 Iostius / that to oure blessed lady was full de-
 uoute nyght and daye / beyng careful how
 he myght please her. And oftentymes with
 great deuocyon he bled to laye on his knees
 to the woꝛshyp of oure blessed Lady / the seuen psalmes
 with other thynges þe he lerned in his youthe. And gre-
 tely he sorowed that he coude no propre thyng of laude
 and commendacyon to her / by the whiche he myght spe-

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C.iii.

cyally worshyp her or grete her. So at y laste after his
symple vnderstandynge/he dysposed hym to saye euery
daye whyle he lyued fyue psalmes for the fyue letters
that be in oure blessed lady saynt Maryes name. Maria
that is for to saye the fyrste letter M. Magnificat/ for A.
Ad dñm cum tribularer/ for B. Retribue seruo tuo/ for I.
In conuertendo/ for y secunde A. Ad te leuauit. And these
pleased oure lady/as was shewed after his dethe. Tru-
ly there was founde after that he deceased fyue fayre re-
de roses spryngynge out of his mouthe as freshe & well
smellynge as they had be gadered the same daye. And
this was done beyonde the see/at a place called. Ad san-
ctum audamarum.

**How these .ij. wordes. Aue maria. glozfyed a knyght
after his dethe.**

A Certayne knyght y was ryche and noble forso-
ke the worlde and entred into a relygion called
Cisterciensium. And by cause he knewe no letter on bo-
kes/y monkes put to hym a mayster y he myght lerne
what lerne/& so by that occasyon to stande amonge the
monkes/for they were ashamed that suche a noble man
shulde stande amonge the laye people. And whan he had
be lōge tyme with a mayster that nothyng coude lerne
but these two wordes. Aue maria. so faste he helde those
two wordes/that whether euer he wente/or what thy-
ng y he dyde/ euermore he wolde say. Aue maria. Than
at the laste he dyed and was buryed in the chyrche yerde
with other. And lo out of his graue spronge a fayre lily/
and on euery lefe of the lily was wyrtten with golden let-
ters. Aue maria. Thā they rāne all thyder for to se so gre

te a syght. And as they dygged the erthe out of the graue they founde the rote of the same foresayde lylly spryngynge out of his mouth. Wherby they understode with how great deuotion he bled in his lyfe to save tho t wo wordes. Ave maria / for whome oure lord shewed soo great a myracle of woꝛshyp.

Another myracle of our Lady of a good aged woman.

There was also on a tyme a good aged woman that knewe no more of the salutacyon of oure blessed lady but these t wo wordes. Ave maria. & whiche evermore she wolde saye full deuoutely / to whose prayers oure blessed lady was enclyned and dyd by her merites many myracles. Than the bysshop perceyvyng this made her to lerne of a clerke all the hole salutacyon of oure lady. And than she bled dayly to saye it as she coude / than were no myracles shewed by her / and whan the bysshop sawe this he warned her to leue all that she lerned & so to woꝛshyp oure lady as she dyd before / and whan she so dyde / myracles came to her agayne.

How oure lady bysyted a monke at his dethe / for sayenge of her seruyce deuoutely.

In spayne in an house of the orde of Cysterciensi-um was a yonge monke that was very feruente and deuoute in oure ladyes seruyce. And in sayenge the houres of oure lady he wolde be so well auyssed and softe that he had mynde of her / not onely in euery verse / but also in euery worde / soo that an houre of sayenge almoste wold laste hym with full great labour a full houre of

tymes. And whan he had lyued in this ordre. xvi. yere/
he fell seke almost to the dethe. And whan it was asked
of hym y^e serued hym howe he dyd/ he tolde hym & sayd.
Our lady of heuen hath byspted me and tolde me that
I shall passe hens the. vii. day nexte comynge/ and more
euer to me she sayde/ by cause thou haste serued me more
deuoutely than any other that lyues. I wyll do to the
that I dyde neuer to none other/ and clypped me aboute
the necke & kyssed me. Therfore the. vii. day oure blessed
lady appered to this monke with a fayre multytude of
angelles/ whiche passed hens the same daye as she tol
de hym afore.

How oure lady accused certayne relygyous persones
to her sone/ by cause they sayde her seruyce vnreuerent-
ly and hastily.

A Certayne relygyous mā that was laboured
with sickenesse by the whiche he dyed & sawe
before his dethe hymselfe rapte to Judgmēt
And whan he taried to haue his Judgment
the mother of god came and kneled before hir
sone complaynyng and sayd. O most ryght wyse iudge
the bretheren of this man full neglygently & pryuely &
vnreuerently save myne houres/ and therfore comaūde
Judgment to passe agaynst them. Than the iudge toke
auplement & sayd in this wyse. Let vs sende this man
to his bretheren agayne y^e he may warne them/ yf they
wyll amende theym by hym. Sothely than soone after
this foresayde seke man was returned to hys selfe agayne
& sat vp in his bed and tolde to them y^e stode aboute hym
tho thynges that he had sene & herde/ besechynge and ex
ortynge theym in oure lordes Jesu Chrystes behalfe to

amende theym in all maner defautes and neglygences
done in goddes seruyce & oure ladyes / lest she be founde
as she is to deuoute persones a mother of mercy / and to
them for neglygence a quene of vengeaunce. And whan
he had this sayde befoze them all he dyed.

Of a monke whiche had his mynde
wanderynge in dyuine seruyce.

Also another monke was y^e hadde his mynde
wanderynge aboute / & in his prayers vnde-
uoute / but to our ladyes seruyce he behaued
hym well & dyligently. And vpon a tyme
whan his bretheren wente to churche to say
matyns / he bode alone at home lyenge in his bed & he sa-
we a blacke deuyl compynge to hym that toke hym vp &
broughte hym befoze a great Iudge / and sayde. Lo I
haue brought to the one y^e longe tyme fayntly and negly-
gently hath sayd thy seruyce. And as the deuyl begane
to take power of hym he cryed and sayde / holy Mary hel-
pe me / & anone oure blessed lady delyuered hym frome y^e
fende.

An exortacyon to saye dyuine seruyce dystyntly.

Who someuer wolde ordeyne to a great lord
a lute or a pyke / & therof wolde some what
stele / he wolde take neyther the heed / nor y^e
tayle / for y^e wolde be soone spyed / & not the
myddes. Sothely suche theues ben all pre-
stes and clerkes that saye theyr seruyce hastily / for y^e bes-
gynnyng & the endyng of y^e verses of the psalmes that
they stele not / but the wordes aboute the myddes. But
wolde god it myghte fall to theym that soo doone / as it
My. of our la. D.i.

happened to a certayne preeſt in þ̄ prouynce of Burgone
as I herde of a brother of þ̄ place of Dunene/ how a cer-
tayne preeſt bleſed to ſaye full ſhortly his dyuine ſeruyce
Whome þ̄ deuyll often ſythes lyfte vp on hys in his chaũ-
cell/ and afterwarde myghtly wolde caſte hym doſe
ſore to þ̄ grounde. And this ſayde þ̄ deuyll whan he lyfte
hym vp. Dixit dominus dñō meo. & ther is made a good
pauſe/ & afterwarde he wolde caſt hym doſe and ende
þ̄ verſe & ſaye. ſede a dextris meis. Wherefore this preeſt
amended hym and afterwarde ſayd his dyuine ſeruyce
perſytely. Sothely they that tolde þ̄ this/ herde afore of
this preeſtes fautes/ & oftentymes went to hym/ and of
his correccyon & amendmēt they greatly merueyled and
aſked hym þ̄ cauſe/ and he tolde thē as it is ſayde before.

¶ Of a certayne ſaynt in Englande.

It is wyrtten & tolde of an holy man in Englande
how he was holde and tarped in purgatory fyf-
tyere after his dethe/ by cauſe he bleſed for to ſaye his dyu-
ine ſeruyce neglygently/ ſhortly and breuely.

How many monkes were reſeued and blamed for þ̄
ſayenge neglygently goddes ſeruyce and theyr ſeruyce
for the dede.

Now of this myracle that foloweth here we haue
taken full faythfull and worthy wytnes/ as by þ̄
mouthe and the ſayenge of the woꝛthyfull father Dan
Symon/ ſomtyme abbot of Loos. The whiche beſyde
other gyftes of vertue hadde ſpecyally þ̄ vertue of meke-
nes aboue all þ̄ monkes of that were in þ̄ prouynce. So

thely he sayd and tolde vs that there was in a house & a
monastery of the ordre of Cisteriensis a certayne monke.
And after the grace that oure lord Jhesu Chryste gaue
hym full deuoute in our ladyes seruyce. And lest he shul
de lyue in relyggyon vnwarely / but rather somoche y bet
ter as he dyd mekely oure lord styred vp agaynste hym
one of his brethren of the cloyster / the whiche wolde
constre all thyng that he dyd to y worste / & pursued his
innocentes bothe in wordes and in dedes / and not onely
in this (as a chylde of grace) our lord Jhesu Chryst wolde
haue proued / but also he exercysed hym in other two
thynges of aduersyte. Of the whiche one was ghostely
& y other bodyly. Truly as ofte as he herde thondrynge
he myght not here it / & he was so sore troubled & afrayde
de / y he was almoste at the poynte of dethe. Also a seke-
nesse of lepre y is called guta rosia certayne tyme wolde
so corrupte his face that for y foulness of syght he was
compelled longe whyle to abyde at home in the frymary
oftentymes. And whan he was put in the frymary for
this cause / on a nyght after matyng as he wente to rest
he blamed hymselfe by the sorowe of compunccon and
what somer of lepre he had in his face / commytted it
deuoutely to oure lordes mercy. Sothely a fewe dayes
before our lord had vlyted hym so y in shorte tyme the
abbot and almoste .xv. monkes of the couent blessedly
paste fro this worlde to heuen warde. And as this mon
ke was walkyng in his prayers / he sawe a fayre felau
shyp of monkes go yge thughe y myddes of y frymary
amonge the whiche he knewe his father the abbot and
his brethren that dyed a lytell afore. Of y whiche one
of them came to hym and stode by his bedde and sayde.
Dere brother we that goo here whyle we lyued in oure

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D. ii.

boyes dwelled here in this monastery. And now we
ioye all in the hope of the ioye of the sone of god / but yet
we be dyfferred fro the entrynge in of the kyngdome of
heuen / for the neglygence of some of oure bretheren. Of
the whiche some vndeuously / and some slowly all full
vniuersally done to the psalmes & prayers / & whiche of
duty they ought to do for our soules. And not onely for
this cause they ben holde gylty to vs / but also oure bles-
sed lord hath many thynges agaynste them. Sothely
they prouoke and styre hym to cast the fro hym / bycause
they folowe slowly the booke of relygion in pure & clene
lyuynge / & the preceptes of holy relygion without ony
dredde of god they breke. And whan they come togyder
as the tyme and place requyred to serue our lord god in
the psalmes and hymnes / and other spyrytual songes
than they neyther ete / ne taste spyrytuall fode / bycause
euerychone presumeth to delyte hym on vanyte after his
herte. And they suspyre after carnall pleasures they had
in the worlde / and theyr soule sauoureth not the heuen-
ly fode / that is the worde of god / the whiche they rede &
syng / but as a meet that is lyght and cōtemptible. Tru-
ly this prouoketh the wrath of god moost / that in this
houre whan the bretheren enclyne at . Gloria patri . for
the reuerence / and worshyp of the blessed trynyte some
mocke and scozne / some iangle ydle wordes. And some
make pryuyly sygnes of ydelnes. And other ben so styffe
in herte / and in body / that vnnethes after that . Gloria
patri . is begōne / they be done / and or (spiritui sancto)
be sayd they be vp agayne / & with theyr syght they no-
tably wander aboute in curyous thynges in the walles
And other by standynge in prayers lyke ymages / and so
be rapte in slepe that they wote not what is done aboute

them/and yet neuerthelesse they enclyne and ryle vp as
other done of a certayne myserable and wretched custo-
me/therfore go & say to y abbott on youre behalfe that he
dyspose hym to correcte suche fautes of the bretheren.
For to hym it logeth whatsomeuer is done anys of his
bretheren to whome he is ordeyned of god an ouer seer to
tell them theyr synnes / & whan this was sayde he va-
nyshed awaye. Thā this monke that herde this rose vp
styllly fro his bed / & wente out of the fyrmay & so came
to the churche as he vled to do afore / & before one of y au-
ters prayed to oure lord With all his herte / and anone
he was rapte in spyryte. And as he loked to the wyndo-
we that was aboue y auter / he sawe a bryght beme of
lyght shynynge and a merueylous fayre Lady entred
throughe the wyndowe to hym. And whan she stode by
hym she sayd to hym. Knowest thou not me. He answer-
ed & sayd. No lady. Than she sayd to hym. I am mary
the mother of Jesu / and nowe I am come to conforthe the
of thy sorowes and heuynes. I haue herde thy prayers
and I sawe thy wepynges / and as she sayde to hym /
the bretheren that were at dyuine seruyce sōge. Gloria
patri. as they vled to do and enclyne themselves / and also
oure blessed lady and quene of heuen with her handes
crossed full louely / and reuerently enclyned herselfe at y
same. Gloria patri / and not stode vp tyll they had songe.
Sicut erat in principio. Than soone after that she stode
vp and sayde to the monke agayne / thy brother the mon-
ke that persueth the / whiche is deed after his great ma-
lyce hath receyued full many sore peynes / and in token
that this that I haue sayde to the is the trouthe / thou
shalte be hole of these two sekenesse y thou hast suffred.
And whan our blessed lady saynt Mary had sayde this

My. of our la.

D.iii.

to hym / she herselfe Wyped his face With the sleue of her garment / and so vanyshed awaye . Sothely on the morowe this monke pryuely tolde to the abbot all thynge / as it is sayde befoze / and shewed bothe to hym and to all his bretheren certayne & very faythe of these same thynge by the merueylous token of the altrynge and chaūgyng of his face / Whiche outwardly was hole and cleane to the honoure and worshyppe of the glorious byrg and mother of god / the Whiche reygneith with hym lady of angels and quene of heuen euerlastyngly in all Worlde of Worlde . Amen.

Another myracle also of a monke that grudged.
Here was a monke to Whome all his metes semented hym so harde / þ̄ binethes he myghte take of it for to susteyne his body . And vpon a nyght our lady appered to hym in his slepe and broughte hym to an ymage of oure lorde Jesu Chryste hangynge on a crosse / and sayde to hym in this wyse / Wete thy breed in my sones woundes / & Whan þ̄ foresayd monke hadde so done / hym semented and thought that it hadde a full swete & delycyous taste / as a thynge that is well powdered.

Another myracle also of a monke the Whiche was soze in temptacyon.

Oure blessed lady appered in a bysyon vnto a certayne monke that was soze in temptacyon / and shewed hym the state of ioye / & afterwarde she brought hym into Egypte and Wyldernesse Whythee she fledde With her sone Jesu / for the drede of Herode . Than she shewed the monke the horryblenes of Wyldernesse / and

the dWellſge that ſhe had with the Wolfes & lyons / and
alſo the great colde / hunger / & thyrſt / & the full great we
rynes ſhe ſuffered. And whan ſhe had ſhewed this to þ
monke ſhe ſayd to hym. Lo ſone by ſuche deſcypouſneſſe
my ſone Jeſus was nouryſhed vp / and I by the ſame
came to the kyngdome of heuen. Therfoze take hede of
the temptacyon that my ſone Jeſus had in wylderneſſe
where he ſhewed to all his folowers and loners a forme
of ſpyrytuall vyctory.

Another myracle of our lady to a monke.

A Monke that was yonge of aſſe / but holy of lyfe
was ſo feble and weyke of his body that it was
to hym peynfull to lyue / and this monke vpon a nyghte
as he was at matyns in þ church and had ſayd the noc
turnes / thoughte to ſpare his heed and to reſte hym tyll
laudes / and layde hym downe on a blocke þ was before
the auter / and there ſlepte a lytell / & anone oure blessed
lady was at hym / & touched hym with her cloth & ſayd.
Brother this place is not to ſlepe in / but for to pray. And
anone he wakened and ſawe the backe of our bleſſyd las
dy as ſhe wente frome hym. And herde a womā's voyce
ſayenge theſe wordes to hym.

Alſo another myracle of a certayne theſe.

In a wode there was a certayne theſe that rob
bed men and kyllled theym that came by. Sothe
ly vpon a tyme a certayne relygyous man by þ
grace of god and good exhortacyon turned hym
frome his wycked lyuynge / and broughte hym
to a monaſtery of the relygyous byrgyn Mary and mo
ther of god. And whan he was there a conuers / euery
daye oftentymes he greted our blessed lady ſaynt Mary
with Aue maria. &c. And afterwarde whan he drew to

warde his last ende / þæt bꝛethe þæt went out of his mouthe
sauoured so swete þæt all the towne where the monastery
was smelled sweetely of it.

How a conuers of the chartre house was deliue-
red by our blessed lady fro the fere of deuylles.



Here was a conuers of the orde of the char-
terhous at theyꝛ hede hous in Fraunce that
was meke of kynde / yonge of aeye / gentyll of
condycyon / and in deuocyon and holynes of
lyfe well spedde. Sothely he dysposed hym with all his
power for the loue of god to mekenes and obedyēce / and
to mortyfye his fleshe / so that he was not onely crucyfye
ed to the worlde / and the worlde to hym / but also he was
as deed and buryed to the worlde / and specyally he gaue
hymselfe to holy and deuoute thynges to be myndfull of
our lady saynt Mary / that some good men the whiche
knewe hym and his lyuynge thought and supposed that
he knewe nothyng but our lord Iesu Chꝛyst crucyfied
and his blessed mother Mary a synguler and a specyall
louer nexte after god of þæt helthe and saluacyon of man
kynde. These studyes at the begynnyng of his cōuersyō
vertuoussly taken more and more / he laboured to pꝛeferre
fro one vertu into another / by the whiche he styzed by
agaynst hymselfe the enuy and malyce of our olde and cō
mune enemy þæt deuyl. And on a nyghte as he laye alone
in his celle as the vse of þæt relygyon is to refreshe theyꝛ
bodies after laboure and pꝛayer he beyng wakynge &
thynkynge on heuenly thynges / than bysibly appered
to hym a company of deuylles in þæt lykenesse of hogges /
the whiche wente all aboute in the cell with a ghostfull

noyse and gronyng as they were wode / and came and
stode aboute hym as he was in his bed soze tremblyng
for fere & drede / and as it was tolde me he swet for drede /
nothyng abydyng but his dethe / & as he was in this
trouble his fere encreased / and sawe also a certayne man
of an horryble greatnesse come into his cell: and after his
demenyng he was the pryncce of deuylls / & at y^e fyrste
comynge in / he turned hym to the hogges y^e were there /
and sayde to theym / What do ye cowherdes / Why do ye
not all to tere hym. Than sayd the hogges to hym / We
haue be aboute it asmeche as we myght / and we coude
do nothyng elles but tempte hym with fere. Than he
sayde agayne / and I shall do that / that ye cowherdes
myght not do. And whā he had sayd this / he dyd drawe
forthe to this good holy man wth a staryng countenaunce
a ferefull instrumēt of yron wth croked hokes to take hym /
and all to tere hym / so that for fere he was almost mad
and out of his mynde. But god y^e euermore of his great
mercy prouydeth for his seruaūtes helpe / brought this
man out of this fere / and deliuered hym fro y^e great dan
ger. Sothely anone as this wycked spyryte hadde stret
ched forthe his hande to haue taken hym / and with the
hoke of yron all to tere hym / as it is aboue sayd. Anone y^e
glozyous mother of god / and truly the mother of mercy /
in whome (nexte after god) he put all his hope / bysibly
came to hym / and with a lyghte yerde that she helde in
her hande sayde to the wycked spyrytes. How durste ye
wycked spyrytes to come hyther / this mā is not your
ne agaynste hym in any thyng y^e shall preuaile / and
whan she had sayde that / all that company vanyshedde
awaye / as a smoke dothe. Than after this our blessed la
dy comforted hym / that yet was full soze aferde with the

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se wordes and sayde / it pleaseth me that thou doest. And knowe well also þ the deuocyon of thy soule is ryght acceptable vnto god & to me. Therfore do as thou doost / & of these thynges study continually to profyte the better thynges / and as for any synguler thyng that I maye saye to the in cōmaundement at this tyme / dyspose þ to be content with grose metes / & abiecte clothes / and deuoutly gyue þ to bodyly labour / with these wordes our blessed lady comforted and strengthed her seruaunte and ascended vp into heuen.

THow an other cōuers of þ house of clareuall sawe our lady in the open felde w a great multytude of angelles.

A Certayne conuers þ was a good relygryous man of þ monastery called Clareualles kept his beestes in a graunge longynge vnto þ sa me monastery. This man vpon a tyme as he was kepþge his beestes in a great solemne feest of our lady began to be heuy / remembrynge that holy day bycause he myght not be at home with his brethren to halowe that solempne feest. And as he weped þ glorvous byrgyn Mary stode before hym in a quenes arayment / haunyng aboute her a ioyfull multytude of angelles & sayntes. This glorvous lady called þ shepherde by his propre name / and swetely after the maner spake to hym as he had be known before of her by lōge famylaryte / & asked hym why he was so heuy. Than he sayd to her bycause good lady I am not at youre solempnyte. Vnto whome she sayde agayne. Certaynely thou arte nowe at my solempnyte. And that is ryghte & I wyll that thou be at it. And immediatly he herde a

quere of angelles and of sayntes standynge aboute hym
syngynge laudes to god / and to the glorious byrgyn ma
ry in merueplous swetnes. The whiche swetenesse of
longe and ioyfulnesse of syght contynued almoste all the
nyghte / wherin he greatly delyted. And this knewe sa
ynt Bernarde that same tyme by the holy ghost / wher
fore on the morowe as he made a sermon in the chapp
trehouse to the bytheren of the same feest to oure lady /
amonge other thynges this he sayde wolde god that we
were so solempnyled in oure oratoyses as this nyghte
was a certayne good man solempnyled in the felde.

Of a conuerse that oure lady vysyted on Candelmas
daye as he wente on processyon.

Another conuers of an abbay of the ordre of Ci
steriensis a lay brother kepte mares that longed
to the same place longe tyme and bycause he myght not
be at home at þe scruyce of oure blessed lady with þe other
in the tyme of the solempne feestes / for it greued hym.
This man on a tyme tolde his desyre to oure blessed la
dy / and howe that he myght fulfyll it / and asked of her
with a full great deuocyon. Also in the feest of the puri
fycacyon of our blessed lady saynt Mary he thought and
consydered how that in that daye was processyon with
candels aboute the houre of tyerce / & how þe abbot longe
that daye masse in the churche / & also how the laye bres
theren behaued them / and full greatly he began to wes
pe. And toke a candell in the graunge that he kepte the
same daye / and with the candell began to go aboute the
berne. Than the glorious byrgyn Mary oure blessed la
dy perceyvinge his deuocyon came downe to hym w an

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C. ij.

gels/and made With hym a solempne processyon. Sothly the abbot as he stode by þe auter was rapte in spyrte and sawe all this. And whan masse was done he tolde to his brethren in þe chaptre house all thyng that was done/ & sente to the same conuers a seruaunte and comaunded hym to come home to the monastery wth the messangere without any taryenge. And whan he was come home/the abbot commaunded hym to tell before his brethren all thyng þe was done that daye at the graunge. And whan he had tolde theym /the abbot assoyled hym from all offyces that longed to the laye brethren/ & prayd hym to praye for all his brethren.

How saynt Bernarde herde this anteme. Salue regina. fyrst songen.

Whan two yonge monkes on a daye wente to walke in þe couent garden where was a ponde/they were foude bothe togyder drowned in þe water clyppynge eche other. Truly þe abbot of the place dredde to bury them in the chyrche yerde with other chrysten people/wherfore of this he asked saynt Bernarde abbot of Clareuall counseyle. And þe nexte nyght after saynt Bernarde prayed to god þe he wolde bouchesaufe to shewe þe/þe pleased hym. And whan he had prayed he fell a slepe / and as he thought he was vpon a full hylle hyl/and he sawe oure blessed lady vpon another hyl/and betwixte these two hylles was a full depe valley/and in this depe and lowe valley he herde some synge this anteme. Salue regina. wth an hylle voyce/ & they ascended vwarde synngynge the saie anteme. And as they dyd ascende synngynge / so euery .i. ofe they lysted vpon

they: boice hyer and hyer. And whan they songe. **O** cle-
mens. **O** pia. **O** dulcis maria. tho t wo monkes appered
that were drowned whiche had songe the foresayde an-
teme/and were befoze oure lady in the top of the hyll / &
as they sayd. **O** dulcis maria. the blessed byrgyn Mary
toke them to her/and anone y bysyon banyshe awayne.
Sothely saynt Bernarde kepte well in his mynde the
foresayd anteme/and made it to be wyten and noted as
he herde and sawe / & ordeyned also y same anteme dayly
for to be songe thzough all his ordre. And he in his owne
propre persone buryed the bodyes of the t wo yonge mōs
es aforesayde befoze an auter in the churche with great
Joye and gladnes.

C Another myracle of the same anteme.

O Certayne relyggyous persones were that customa-
bly vsed after complyne standynge ordynatly by
the quere befoze an auter of oure lady to synge this an-
teme. **Salve regina.** With two tapers brēnyng deuout-
ly with an hye boice/ and whā they songe this anteme/
so a certayne relyggyous man and very faythfull oftenty-
mes sawe in spyryte at that tyme as they songe. **Epā** ers
go aduocata nostra. how oure lady kneled downe befoze
the ptesence of her swete sone/and prayed to hym for the
conseruacyon of all the ordre/and therfoze this we wyte
here that her holy prayer is not onely for the bzerheren
of that same ordre/ but also for them y whiche desyre her
to be a meane for them to her sone / and that oftenty mes
wozshyp her as a quene of mercy with this foresayde au-
teme. **Salve regina.**

C Another myracle of the same anteme.

By. of our la.

C. iij.

Also a certayne lay man that was of holy lypyn-
ge dwelled with the freres prechers i a certayne
house in Englande / Whiche oftentimes sawe a great
globe of fyre goynge fro the one syde of the quere to the
other syde / & descendynge do wone of euery brothers heed
whyle they songe deuoutely after complyne. Salue res-
gina.

Another of this anteme Salue regina.



Here was a worshipfull woman and a no-
ble p^r loved moche prayer and contemplacyon
in churche of freres prechers with other whā
the same freres songe after complynethis an-
teme. Salue regina. With that versycle. Di-
gnare me. &c. and wth this collecte. Concede nos. &c. And
on a tyme whan they songe deuoutely this holy anteme
she sawe bysibly how the gloriouse byrgynoure blessed
lady bowed her heed to the mayster of the ordre / and af-
terwarde to bothe the sydes of the quere / and also to eue-
rychone syngulerly that sōge to her this anteme deuout-
ly / and as thankynge them for theyr laboure. Sothely
this worshipfull woman wolde neuer to any man tell
this bysyon / tyll she was seke at her laste ende.

How a deuoute nonne was taught of our lady to say
whan she saluted her. Ave benigne Jesu. &c.



Certayne holy woman was the whiche gas-
ue herselfe to prayer and contemplacyon a-
boue al other p^r were her sisters of p^r congre-
gacion / and it happened on a day as she was
feruent in deuocyon / and continually greted
our blessed lady with sayenge. Ave maria. &c. she looked

bpon the ymage of oure lady that was befoze her / & her
de a voyce of þ ymages mouth / sayenge to her i this wy
se. What doste thou? Than she sayde with a meke voy
ce. Lady do I not well? Than sayde þ voyce to her agay
ne. Yes / but thou mayst do better. Thā sayd she. O good
lady what shall I do or saye. To whome the voyce an
swered. Knowest thou not / that what somer I haue of
goodnes or worthyppe. I haue it of my sone Jesu chryst
and therfore grete hym fyrst / and than me. O good lady
sayde she how shall I do so. Than the voyce sayde to her
Saye gretynge my sone in this wyse. Aue benigne Jes
su / and afterwarde saye forth. Aue maria. &c.

How this holy name maria putteth the deuyl away.

In spayne there were certayne monkes that sa
we byslybly the deuyl at a certayne wyndowe
of the abbay in a ferefull lykenesse. And þ for
sayd monkes coniured hym in þ name of þ trys
nyte to go thens / and he wolde not. Also they
coniured hym by chrystes passyon / and he wolde not go
They redde there oure lordes passyon / and the. vii. psal
mes with the letanyes / and he wolde not obeye. After
warde came thither a pzeest in holy bestymentes / and
cast holy water bpon hym / and yet he wolde in no maner
wyse auoyde. For our lord Jesu wolde shewe the ver
tue of his mothers holy name Maria / and at the laste
they coniured hym by the holy name of the blessed mo
ther of god. And than anone he wente his waye / for that
name is full gastfull to all deuylles.

Also another myracle of oure lady of a chanone.



Here was a chanon full deuoute to oure blessed lady saynt Mary / & afterwarde he became a graye frere / and the more that he grewe in holy lyuynge of relygyn / the more the deuyl tempted & vexed hym. Sothly on a tyme the wycked spyrite the deuyl appered to hym in a ferefull lykenesse to trouble hym of his deuocyns / wherfore he named þe holy name of oure blessed lady / & anon without any taryenge he banyshe a waye / and afterwarde his holynesse grewe somoche þe he putte out fro folke deuylles / & reysed deed men to lyfe / & also restored seke men to helthe.

¶ Also an other myracle of oure lady.



Uill often tymes oure blessed lady appered to a good man a graye frere. And whan he greted her with Aue maria. &c. he sawe her in so great faynes / that vnnethes a man myght thynke it. And whan he ceased gretynge her / than he sawe her as an olde woman euyl clothed. And on a tyme as she appered to hē / he asked of her who she was. Than oure blessed lady answered and sayd. None I am she that thou gretest nowe knelynge / & as now þe seest no faynes of me appere to the / so now ioy is to me of the whan thou gretest not me / wherfore I praye the glorify me with Aue maria. Sothely that brother afterwarde sawe not her but in gloruous lykenes. For he celled not dayly to salute and grete her with Aue maria.

¶ Another myracle of oure blessed lady.

A Certayne brother of relygyn suffred with his synesse abhomynable sekenes. And vpon a day whyle his bretheren were at dyner / the blessed byrgyn and mother of oure lordes Jesu Chryst appered to hym / &

brought hym her swete sone in forme and lykenesse of a
lytell chylde soze wounded & reprehended hym of his ins
pacyence / and sayde to hym in this wyse . Se wretche
what thynges my sone hath suffred for the / and thou
mayste not suffre a lytell sekenesse . And whan this seke
brother herde this / greatly he began to wepe / wherfore
afterwarde he shewed so great pacyence / that all other
merueyled / & also he was afterwarde recouered to his
helthe by his pacyence.

How a relygious man was heled of his
sekenes by his meke pacyence.

A seke brother that was a frere precher her
de that saynt Domynicke had prayed to oure
lady for a certayne man that was seke of the
palsy / and oure lady touched his lymmes w
her propre hādes / and so of the palsy he was
delyuered . Also he called on saynt Domynicke to gette
for hym helpe of oure blessed lady . Sothely whan meet
tyme came / the bretheren wente to theyr dyner / and lef
te the seke brother alone . Than the meke mother of god
seyng this came and vysyted hym in her owne propre
persone / wherby he was greatly confortyd / & she sayde
vnto hym . I wyl gve to þ þ holy sacramente / and dely
uer the from all sekenesse . Sothely at euen the supper
came to vysyte hym / & asked what thēge he lacked . Thā
þ seke brother sayd vnto hym . I desyre you in charyte
that ye wyl ordeyne that the waye bytvene this and
the churche be made clene . Truly the supper thought
that he had be madde / and asked hym why he spake so
vnwysely . Than þ seke mā sayd to hym . I am not mad
but beleue that ye shall se a myracle of oure lord Iesu
Chryst . To whome the supper sayde . And ys thy bre

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theren auyse metherto it shalbe soone done. Than they
toke auysement / & afterwarde they ordeyned the waye
to be made cleane as he asked. Sothely on the morowe
whyle the couent masse was sayenge / two angels came
into the churche with brennyng tapers. And our bles-
sed lady folowed them with a felawshyp of sayntes and
toke the holy sacrament of the auter seynge the suppy-
er and folowynge after / and with great reuerēce serued
it to the seke brother. And this wyse by the helpe of oure
blessed lady he was fully restored to his helthe.

Also another myracle of this verse Maria
mater gratie mater misericordie.



Also another frere precher suffred on a ty-
me so great sekenes / y some had wend be-
ryly he shuld haue dyed. Sothely it hap-
pered y he was sore tēpted in theyr pre-
sencethat were there / his coloure was
chaūged and shewed a ferefull face. And
whan it was asked hym why he shewed so great heuy-
nes / he sayd y deuyll came to hy & was aboute to put hy
in desperacyon. Sothely at that tyme the pryour sayde
his houres of the day w the couente. And whan he was
called of the bretheren / he came anone to y seke brother.
And whā he was come / the seke man prayed hym to say
this verse. Maria mater gratie / mater misericordie / tu
nos ab hoste ptege / et in hora mortis suscipe. And whan
y pryer had sayd it / y deuyll boyded & went away. Thā
our blessed lady came / & shewed herselfe visyibly to y seke
man. And whan he sawe her / he was full refreshed in
his spyryte / and sayd to her. O moost sweete lady syth ye

he now come / the houre is that I muste goo and anone
as he had sayde this / he expyred and was gone.

THow a chanon y^e lape a dyenge baynely ioyed & was
therof correte of oure blessed lady.

OKauerius a certayne chanon of y^e abbaye of saynt
Johan at Swellpon in fraunce was a man of
great holynesse and of innocency / the whiche befoze his
dethe laboured in great sckeness. And tho the deuyll that
euermore wayted to hurte vs / put to his mynde a great
gladnes of presumptuous ioyenge / and somoche he was
gladed in speche and in cou^tenaunce / y^e all y^e were aboute
byleued y^e he had some syght of the ioyes of heuen and al
taryed with great deuocyon to se his ende. Sothly whā
he began for to draue to dethe / he was broken of the ioy
enge that he had & began to wepe. Than one of his bre-
theren came to hym and asked hym why he was so sorp
after so great ioye. Than he sayd make all the bretheren
to come to me. And anone wout any taryenge it was do-
ne. And than he sayde to them. Alas my dere bretheren
ye saue in me by the deuylls suggestyon a boldnes of
a presumptuous ioyenge / but y^e mother of mercy our ble-
sed lady hathe not suffred me to perysshe / but hathe res-
prehended me of bayne gladnes / & warned to hyde my
laste daye with drede of god & mesure of hope. Therfore
dere bretheren I praye you to praye for me that our ble-
sed lord Iesuchryst wyll forgyue this faute / and many
mo / and that he wyll not iudge me after my dedes / but
y^e he wyll saue me after his great mercy. And anone as
he sayde these wordes / and all hadde sayde amen / his
eyen drewe out of teeres and so blessedly passed to god.

My. of our la.

J. ii.

Of a certayne nonne called Beatryce that was restor-
ed agayne to the state of grace after that she had lyued
in the woꝛlde synfully.



Certayne nonne called Beatryce full semely
of persone and sexten of her place / was full
deuoute to oure lady saynt Mary / whome a
certayne clerke greatly moued thugh wy-
ked counseyle desyred to haue. And at the
last the same aforesayde nonne consented to the foresayd
clerke / and for to go with hym into a certayne place after
complyne to synne bothe togyder. And or she wente for
the y foresayd nonne came to an auter and sayde to oure
blessed lady. O good lady I haue serued the as deuoute-
ly as I coude / & lo I resynge my keyes to the for I may
no lenger bere the temptacyons of my fleshe. And whan
she had sayde this / she layde the keyes on the auter and
wente after the clerke. And whan he had synned w her
a fewe dayes after he caste her awayne and forsoke her.
Thā she had not wherof she myght lyue / & to go agayne
to her monastery she was ashamed / wherfore she beca-
me a strompette / and so lyued by the space of. xv. yeres.
Sothely vpon a daye she came to the porter of the gate
and asked hym / and cuer he knewe one of y nonnes cal-
led Beatryce somtyme sexten of the churche. He sayde y
he knewe her well / and sayd mozeouer that she was ho-
ly and well dysposed of a chylde & vnto this daye hath
lyued here without any complaynt / truly she vnderstode
not his woꝛdes / and as was goynge thens / oure blessed
lady mother of mercy appered vnto her & sayde. I haue
prepared and ordeyned one that hath fulfilled thyne of-
fyce for y this. xv. yere. Therfore nowe turne agayne to

thy place/and do penance for no man knoweth of thy
defaute. Sothely I haue made one in thyne owne pers
one and habyte to execute thyne offyce for the. Thanne
she wente in and made thanks to oure blessed lord Ies
su chryst and our blessed lady saynt Mary/ and by meke
confessyon vttered all thyng that befell her.

How oure blessed lady appered to a woman that laye
seke and to a preeft that came to her.

A Woman that laye sore seke sente vpon a ty
me to the preeft/ & desyred of hym to be com
muned. Thā he came to her & brought with
hym our blessed lordes body. And whan he
came into þ house he sawe the glourous byr
gyn and mother of god oure blessed lady saynt Mary
with þ woman holdynge her hande at her knees. Thā
oure blessed lady saynt Mary w knelynge on her knees
wozshypped anone the holy sacrament of her swete so
nes precyous body. Sothely þ preeft seynge this / dyed
greatly for dyuers causes. Fyrst for her great faynes/
for all the house was full of great lyghte / smelled anone
as though he had ben in paradyse. The thynde was for
the grace of vnderstandynge þ he had by the holy ghost
to knowe her wherfore he asked that blessed byrgyne
Mary and mother of god with great reuerēce and sayd.
How is this good lady/ that ye vouchesaufe so to appere
to this woman and me. Than she sayde to þ preeft. For
an hundreth tymes in the daye this woman hath gre
ted me/ and many other thynges she hath done to me.
And therfore it is worthy that now for this she haue
mede. Also thou haste deserued for to se me here / also for

My. of our la.

f. iij.

this and many other thynges that thou doest to me. And
whan the blessed byrgyn Mary had sayde this the like
woman respized anone and dyed / whose soule oure blef-
sed lady swete saynt mary toke with her to heuens blys-
there to remayne worlde withouten ende.

Also another myracle of our blessed lady.

A Here was a certayne clerke y full gladly bled to
grete the glorious byrgyn & mother of god. So
thely on a tyme she appered to hym / and she wed hym y
glorifycacyon of her blessed body. And whan she hadde
conforted hym with swete wordes as swete as hony /
she hadde sayd to hym bycause oftentymes thou sayste
deuoutely to me / blessed be y fruyte of my bely thou shalt
te be blessed with an everlastynge blessinge.

Also another myracle of a clerke that loued oure las-
dy the mother of god moche feruently.

A Also there was another clerke y greatly lou-
ued oure blessed lady saynt Mary / and in so-
moche he was smyten into deuocyon & loue
to her that he wente on a tyme to Rome to se
her ymage the whiche as it is sayde saynt
Luke the holy euangelyste dyde make. And whan this
clerke sawe this ymage of oure blessed lady saynt Mary
his deuocyon and loue beganne to abate / bycause y yma-
ge of our blessed lady y he sawe was not so fayre as he
wende it had be. Neuerthelesse he loued her / but not so
feruently as he dyd befoze. So at the last he came home
agayne to Oxforde / and fell afterwarde in a great like-
nesse / and it happened on a daye as he laye alone in his
chambre / there came vnto hym a fayre byrgyn and sayd
to hym. Sp? how is it with you / and he sayd. I wote ne-

uer. To Whome she sayd agayn / ye haue ben at Rome to
se myne ymage / and bycause it pleased not you the fayr-
nes of it / your loue & deuocyon that ye had to me is aba-
ted. Sothely þ blessed vyrgyn Mary and mother of god
was clothed in a blacke cote / & had a gyrdle aboute her
myddle / & a benede on her heed / & bare fore & shouan the
angell Gabryell grette her / and tolde her of the holy in-
carnacyon of the sone of god. And your loue and deuoc-
yon hadde not be abated to me now ye shulde haue be be
fore my swete sone with me in heuē. But for the lessyn-
ge and slackenes of your deuocyon and loue / ye shall yet
suffre this sokenesse these thre dayes / and thā I Wyll co-
me agayne and mete with you / and afterwarde ye shal-
be brouhgt into ioye & blysse / & so oure blessed lady saynt
Mary departed frome hym.

Another myracle of a bysshoppe that receyued a letter
as he was at masse frome oure blessed lady.



Here was a certayne bysshop þ loued feruent
ly the quene of heuen. This bysshop prayed
to her dayly þ she wolde shewe to hym some
synguler token of loue. And as he was perse-
ueraunt full deuoutely to her in supplicacion
vpon a daye as he was at masse aboute þ leuatyō tyme
there fell doune on the corporas a letter frome heuē. So-
thly by meruayle of suche an vnkno wen gyfte / but he
myght not touche it than w his handes for þ attendaun-
ce aboute þ holy sacrament. And whan masse was done
he toke þ letter / & with great ioye of herte redde it. So-
thely the tenoure of the letter was this. The quere of he-
uē to her well beloued bysshop. Thy peticiō gladly herē
ge I Wyll shew to þ what shalbe profytable to many

Thou shalte vnderstande that I had in the worlde fyue
specyall ioyes/ the whiche openly thou mayst knowe in
the salutacyon here folowynge.

There do folowe fyue specyall ioyes of our lady.

Gaude virgo mater christi. &c.

Therefore thou shalte vnderstande/ that euery persone þ
deuoutly dothe saye to me these foresayd salutacyons/
addynge to euery one of these foresayd salutacyons a pa
ter noster and an Aue maria/ shall neuer by my proteccy
on suffre the peynes of hell. And do this/ and tell to other
the same.

A myracle of the nombze of chrystes woundes.



When saynt Edmund archbishop of Can
torbury lyued/ of hym it is recyted that he ly
ued deuoutely/ & on a tyme he prayed to oure
lady saynt Mary/ desyringe her þ he myght
haue some perfyte knowlege by some reuelacyon how
many woundes our blessed lord Iesu suffred in his pas
syon. And in his deuoute prayer a certayne voyce sayde
to hym. Euery daye thughe the yere saye fyfty tymes
pater noster/ and so many woundes Iesu chryst hadde.

There is ended byuers myracles of oure blessed Lady.

Imprynted in London/ in flete strete/ at the sygne
of þsonne by me Wpknyn de Worde. In the
yere of oure lord. M. CCCC. & xxx.

